

Differing Worships,

Or,

The Oddes, betweene some
Knights Service and God's.

OR

TOM NASH his Ghost, (the old *Martin*
queller) newly rous'd, and is come to chide
and take order with Nonconformists, Schif-
matiques, Separatists, and scan-
dalous Libellers.

Wherein their Abusive opinions are ma-
nifested, their Jceres mildly retorted,
and their unmannerly manners
admonished.

By I O H N T A Y L O R.

LONDON,

Printed for *William Ley*, and are to be sold at his shop
neere *Pauls chaine*. 1646.

Differing Worshipers

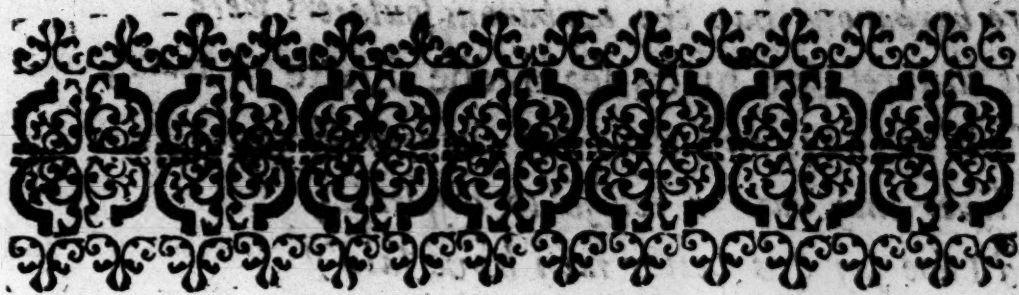
The Odds, between some
Kings Service and Gods

OR
The Old Man's Ghost, who old Man
queller, newly found, and is come to chide
and take order with Nonconformists, Schi-

Worshipers that A pulvis opinions are not
altered, their Lectures mildly treated
and their numbers annually diminished

By JOHN TAYLOR.

Printed for William B. and are to be sold at his shop
near St. Pauls Church, 1640.



TO
THE FRIENDLY,
VNFRIENDLY, PRE-
judicate, or Indifferent Rea-
der, or Hearer, and so con-
sequently to all, and
every body.

I (with applause) have writt, neere seavenscore Books,
Yet never fear'd base words, or scurvy looks :
Though some detraſting ſpirits ſnarle and hiſſe,
I (with mine owne hand) doe acknowledge this :
Let Rake-hells raile, and Rebels kick and ſpurne ;
The Buſh ſhall be unburnt, when they ſhall burne :
Such as would ſink the Arke (which doth denote
That then Gods Church was in that ſacred Boate).

A 3.

More.

To the Reader.

More barbarous than the barbarous souldiers were
That did refuse Christs seem-lesse Coat to wear;
To such as these, and none but such as these,
My lines may haue a relish to displease;
And I doe say (as better men haue said)
God is my record, I am not affraid
Of Force or Fraude; for he that feareth such,
Will never dare t' abide the Test or Tutch:
Nor is it flatt'ry that doth cause me write,
(My Climactericall doth say, Good Night)
And 'tis a Court-like adulating sinne,
Which I ne're us'd, nor will I now beginne;
He that's offended; let him tell wherefore,
And shew some reason why he hath therefore;
And where my error is, but shew me it,
In all Humility I will submit.
Some fatten Momus, or some silken Zoylus,
Or Midas puffed in plush, or musky Troylus;
This was not writt to doe them any pleasure,
Nor can their wisedomes take of it true measure;
If such as understand not, are offended,
I bid them all come kisse my Muse, and mend it.
But sure, as long as God is on my side,
What need I care if raskals doe deride;

My

To the Reader.

*My deere, deere Mother, Englands Church, 'tis she,
(In humble duty) drawes these lines from me;
For though I am no Clèrgie-man, I know,
That I obedience unto HER doe owe;
In HER, I was baptised, and in HER
I have been shew'd Truth, and to shun to erre;
In HER th' eternall food (most excellent)
I have receiv'd, in th' word and Sacrament,
And for HER sake (to vindicate her cause)
Expecting neither proffit nor applause,
These following lines unto the world I send,
Which (I am sure) shall last, till time shall end.*

J. T. Poeta Aquaticus.

To the Reader.

My name, whose name, England's Church, is
(I am sure) a great help to the
For though I am no Churchman, I know
That I observe unto Him who
In Him, I am sure, and in His
I have been (as I think) and I hope
In Him the eternal good (most excellent)
I have seen, and I hope to see
And for Him I am (as I think) a
expecting neither profit nor advantage
These following lines unto the world I send
in which (I am sure) shall last, till time

is the Twentieth

(1)



Differing Worships,

Or

The Oddes, betweene some
Knights service and Gods.

*And first to begin with the Knights or Ladies
High and Mighty worships.*

NOte the Rare fabrick of his worships Building,
Behold th' Illustrious Splendor of the Gilding,
View well the Columns, and the Buttresses,
Marke the faire Pompous Porches Glorious dresse,
The Pillars, and the Pillasters admire,
Looke how the pointed Pyramids aspire,
The Obelishes, Corinthian carv'd work fine
Of purest Marble, Ieat, or Serpentine,
Of Alabaster, Tutch, or Porphiry,
Or of th' admired (mock-Ieat) Ebony;
From the Foundation to the Battlement
Most sumptuous, stately and magnificent.

B

His

(2)

His *worships* Radiant Hall, wood-linings pure,
Miter'd and *Cipher'd*, and *Reval'd* *Tonnure*;
His *Marble Pavement* *Chequer'd* black and white,
T'Amaze and Ravish the beholders sight;
His *worships* faire Glasse-windows, with his name
And Armes, (which shewes from what descents he came)
His *worship* cats and sleepes, in Roomes, are hung
With costly *Arras*, and himselfe among
(I meane his Picture, if right understood)
Gentles Allied, in Marriage, or in Blood;
See more, and take note what you see, at length
His *worships* Altar's Crown'd with Glorious strength
Of *Massie Plate*; His *worships* Tables hold
Large Purple Velvet Carpets, fring'd with Gold.
His *worships* Spouse, and Issue; like a Rood
Of *Glistring Images*; his *worships* food
Approaching, Be uncover'd, *Stentor* cries;
His *worships* Waiters bow before him thrice,
With servile reverence, humbly stooping low,
They pay the duty they his *worship* owe.
His *worships* Chaplaine, twice, (with double grace)
In feare and trembling, takes and leaves his place,
And (having read his Chapter) still must say,
Thus ends your *worships* Lesson for the day.
His *worships* Lady (likewise mighty fine)
Adored is, as 'twere a Thing Divine;
Her Waiting-woman, and her Chamber-mayd
Is sude to, bow'd to, and implor'd and pray'd.
Knights Service thus, and Lady *worship*, see
How odly, madly Gods and this agree.

Here

(3)

*Here followeth the unfashionable fashion, or
the too too homely Worshipping of God.*

GODS Houses, almost like *Troyes Ilion*,
Are also built of course and baser stone,
With broken *Pavement, window, wall and Dore*;
Well, if but *White-lim'd*, and then *Oaker'd o're*;
Drillings of *Raine*, make *greene and yellow streakes*,
And (Where they give him place) the *Painter speakes*
In *Creed, Commands, and Prayer*, and 'gainst his *Will*
To the *Kings foes*, puts *Dizzie Painter* still,
Sayes *Woodcock* was *Church-warden*, then cries *Woe*
Over the *Pulpit*, and in mind to show
Beggars at *dore*, how dreadfull to their trade
Death is, he sets him working with a *Spade*.
Nine dusty Seats, twelve *Tressels*, two crack'd *Bels*,
Three broken Halters. And what? *Nothing else*
Goes to a *Church*? The *Chancell* hath a *Boord*
Worth nine pence (most unworthy of the *Lord*)
With pretty home-spun *Linsy-woolsey Spread*
Under the *Linnen*, whither (scarce white) *Bread*
And cheape sowre wine, two hob-nail'd *Wardens dragge*
In *Gibeons Bottles*, and course *Pudding-bagge*.
All manners, and all decencie must be
Laid by; as much as bowing of the *Knee*,
Unlawfull is, though *Paul* commands it so,
Yet many new pure spirits doe say no.
That *Kneeling*, comes so neere *Idolatry*;
T'avoid which, they will be so mannerly

(4)

To be Christs fellow, and to sit at's Table,
And give his house like reverence as the stable.
Thus sawcie Morrals (vile and transitory)
Doe rob themselves of grace, and God of glory;
These rude behav'urs every good man grieves,
When *Temples* are esteem'd like dens of Theeves.
Gods worship this! The great Kings Service! see
How odly madly *God's* and *man's* agree.

The unequal or incomparable comparison.

Is strange that some Religions doe allow,
That men to stocks and stones shall bend and bow;
And that the man that did the Image frame,
Must kneele (in adoration) to the same;
Imploring aid, and hoping for a good
From ragges and reliques, stones, and stocks of wood.
Erecting Churches with great charge (profuse)
For mans idolatry, and Gods abuse;
And think they merit their salvation
For impious works of superstition;
With Ceremonies such superfluous store,
As Pagans, Jewes, and Gentiles ne're had more;
With humble bending, bowing, crouching, creeping,
With kneeling, crossing, penitentiall weeping,
With slavish feare, and fearfull reverence,
Preposterous zeale, and blind obedience;
They think't too little, all they can or may
In serving God, the quite contrary way.
On th'other side, a peevish crew doth lye
(Most perverse pure, in their impietie)

And

And they so sparing of their manners bee,
 They'le move no hat at Church, nor bend a knee;
 And whilst they dwell in houses seel'd in State,
 Gods Houses must lye waste and desolate;
 The consecrated Temples they'le come in,
 Esteeming Reverence there to be a sinne,
 And that (for holinesse) there is no ods
 In manners, 'twixt his horses house and God's.
 But leaving this Saint-seeming holy crew,
 Who (in their braines) doe strange religions brew:
 Whose Grounds have neither Reason, Root or Pirh,
 Which *Patriarches* were ne're acquainted with,
 Which from the *Prophets* were unknowne and hid,
 Which *Christ* and his *Apostles* did forbid,
 Which *Councils*, or old *Fathers* ne're decreed,
 Nor from the first true Church did e're proceed.
 If either *Separatist*, or *Schismaticque*,
 Or *Anabaptist*, Hare-brain'd *Heretique*,
 From *Scripture*, Church, or *Father* could but show
 That reverently to God men should not bow,
 In triumph then, they might display their Banners,
 And shew some reason for their want of manners.
 To thee (that read'st or hear'st) these lines I send,
 That art so stiffe in th'hams, thou canst not bend;
 Thou ought'st (in feare and love) bow downe thy knee
 To him, whose Grace and Love came downe to thee;
 Oh fall before him that hath rais'd thee up,
 And (for thy soules life) drank Deaths bitter cup.
 Thy Body prostrate, that it may expresse
 Thy Soules intentions humble thankfulnessse;
 As hee's thy Maker, dueous honour doe him;
 As hee's a Judge offended, kneele unto him;

They have
 neither Scrip-
 tures, exam-
 ples of Patri-
 arches, Pro-
 phets, Apo-
 stles, Coun-
 cels, Ancient
 Fathers, nor
 the Primitive
 first true
 Church, but
 all are against
 them in this
 point of duty.

(6)

The Captive doom'd to hell for his offence,
Ought kneele to Him that did redeeme him thence;
Fall downe, (and with thy soule) thy body bend,
And then (no doubt) thy prayers will ascend;
For though Heaven be from Earth, a mighty space,
The most High's neer'st the lowly with his grace.
An injur'd man oft-times such mercy feeles
To pardon his offender, when he kneeles.
Judge and condemne thy selfe, and then the fruit
Will be, God will not Judgement execute.
For free remission of thy sinnes unholy
Thou canst not (in thy gesture) be too lowly;
He that's a sham'd to worship God, is then
Like him that doth deny him before men.
Then, if thy soule be touch'd with penitence
Expresse it, with thy bodies reverence;
For though God of our kneeling hath no need,
To blesse Humility he hath decreed.
And not to kneele, when we Gods blessings seeke,
Doth shew we neither lowly are or meeke.
To bow thy heart, true faith doth thee perswade;
And he that made thy heart, thy knee hath made;
And since he hath made all, and every part
Hee'le have thy knees obedience, with thy Heart:
Hee'le have no halfe, he made, and will have all,
And there's no halting safe, 'twixt God and Baal.
Beware therefore, when God thou com'st before,
Thy rude behaviour not incense him more,
Thy misery bewaile, upon thy knee
And he (from misery) thy soule will free;
For as thou often kneel'st for daily Bread
Wherewith thy earth-decaying corps is fed;

So forth' Eternall Living Bread must thou
 Both heart and knee, both soule and body bow.
 The Prodigall with kneeling and with mourning
 Was grac'd, and feasted at his home-returning.
 That *Christ* to man Coheship doth impart,
 'Tis Gods abundant Love, not mans desert;
 His humble servants here, by him shall be
 Exalted to Eternall dignitie.
 Wilt thou, or dar'st thou (thou fraile earthy clod)
 Be fellow to th'Immortall Some of God,
 Or dar'st thou stand or sit with sawcie pride
 To entertaine thy Saviour glorified?
 Dost thou not know the Great Kings Scale of Heaven
 Is come from thence to thee, and to thee given,
 Wherein the pardon of thy finnes is sign'd,
 Whereby thou may'st true peace of conscience find?
 Whereas Christs Holy Spirit present is
 Wherewith his Grace doth blesse this work of his,
 Where Bread of Life, the bread doth sanctifie
 To all that Eat it, in Humilitie:
 Thou also (in the Cup) by faith may'st see
 His precious Blood, that deign'd to die for thee;
 Which signes and figures of Remembrance must
 Put us in minde that we must firmly trust
 His Body offered for us, and his Blood
 Is All in All, the Summe of all our Good.
 He that Receives this, and will not afford
 To kneele and thank so Great, a Gracious Lord;
 Is Atheist, Pagan, or besides his wits,
 Unworthy of such blessed Benefits.
 There is the figure of th'Eternall Feast,
 And thither Grace invites thee as a Guest,

The

The Royall Robe, the wedding Garment there
Is set before thee, for thy soule to weare;
The King is present, Angels wait on thee,
And wilt thou not kneele downe, and thankfull be?
And now some proofes I plainly will unfold
How good men worship'd God in times of old.

When God (who is for evermore I A M)
Did promise *Isaac* unto *Abraham*:
The good old man his duty knew so well,
That humbly bowing, on his face he fell.
Deut. 9. 18. *Moses* did fall before the Lord, and pray
He would from *Isr'el* turne his wrath away:
2 Sam. 12. 16. Blest *David* all night on the earth did ly,
And fast and pray in great humility.
1 Kings 8. 54. King *Salomon* did to this duty yeeld,
2 Chron. 6. 15. That (though his prayer was long) he praying kneeld:
1 Kings 18. 42. *Eliab* humbly kneel'd, and prayd for raine,
And blessed fruitfull showers he did obtaine:
Math. 8. 2. The *Leper* worship'd Christ, and faith procur'd
Mark. 1. 4. That (I WILL, BE THOU CLEANE) was said, which cur'd:
Luke 5. 12. When our Humility is of such prooffe,
Math. 8. 8. To know our selves unworthy that our rooffe
Luke 7. 6. Christ should come under; then such Grace we win,
That then the King of Glory doth come in.
M rk. 7. 25. The woman kneel'd, and beg'd, and her request
Was granted, and the devill dispossess'd
Luk. 8. 28. The man possess'd, with many fiends fell downe,
And all the Legion to the swine were throwne.
Luk. 8. 41. When *Jairus* kneel'd, and did for favour plead,
His daughter was revived, that was dead.
Luk. 8. 47. The woman with the bloody Issue fell,
And kneel'd, and trembled, and she was made well.

Among

(9)

Among ten *Lepers* cur'd, Grace bore such sway,
That one return'd, and tythe of Thanks did pay.
Our Saviour (humbly) kneel'd and meekly prayd
God his heavenly Father for his ayd.
St. *Peter* kneel'd, and prayd unto the Lord,
And *Dorcas* was from death to life restor'd.
And blessed *Paul* with kneeling did implore,
That God would blesse his Church for evermore;
And when from *Tyrus* he did make repaire,
He (with the rest there) humbly kneel'd in prayer.
St. *Steven* kneel'd and prayd with veh'ment cryes,
For his stone-hearted stony enemies.
The slave did kneele, and from his Lord did get
Forgivnesse for ten thousand talents debt.
Th' Almighty (by himselfe) hath sworne and vowd,
That every knee shall unto him be bow'd,
In Heaven, in Earth, all things beneath the same,
That every knee shall bowe at *Iesus* name.
The wicked and accursed fiends of Hell
In feare and trembling downe before him fell.
In Heaven (where endlesse Glories Saints doe crown)
The foure and twenty Elders doe fall downe,
And worship him that sits upon the Throne,
That lives for ever, the blest three in one:
There Angels, Heav'ns, and all the Powers therein,
The chaunting *Cherubin* and *Seraphin*
Continually three Holies lowd doe cry
Unto the Lord of Sabbothes majesty;
The Glory of whose majesty doth fill
Both Heaven and Earth, whose praise is singing still
By blest Apostles, Prophets, Martyres, and
The holy Church through every Realme and Land;

Luk. 17. 16.

Luk. 22. 4.

Mat. 26. 39.

Mrk. 14. 35.

Acts 9. 36. 40.

Acts 20. 36.

Acts 7. 60.

Mat. 18. 26.

Isay 45. 23. God
did swear here;
and it is not in
mans power to
make him call
it back.

Phil 2. 10.

Mark 3. 11.

Revel. 4. 10.

The non-Con-
formist may
perceive by
these comands
and examples
that kneeling
and boweing
must be used
but the Scrip-
ture doth not
commad stan-
ding or sitt ng
or dis beying
in any pl. ee.

All

C

All these doe knowledge him alone to be
 The Father of infinite majesty;
 Whose honorable, true, and onely sonne
 By his obedience, hath our pardons wonne;
 The Holy Ghost, the comforter of all
 Such as with stedfast faith for comfort call;
 To this God, Good and Gracious, Glorious, Great,
 To him all knees must bowe, all soules entreat;
 All those that will not bend, such power he hath
 That he will *break* them in his furious wrath;
 'Tis well t'avoyn will-worship, but 'tis ill
 To frame what kinde of worship each man will.
 When in the *Temple* we doe God implore;
 'Tis God, and not the *Temple* we adore.
 The Priest did worship t'wards the *mercy* Seate,
 And 'twixt the *Cherubins* our God entreat;
 He worship'd neither Seat, nor *Cherubins*,
 But only God that takes away our Sinnes!
 And as on Sea and Land, in every place,
 With humble reverence we must sue for Grace:
 So in his Church, and houses consecrated,
 And to his service only dedicated,
 Wherein Christ Crucified is preach'd, where he
 In Word and Sacraments doth deigne to be,
 Sure, in those places, where Gods love is such,
 All mens best manners cannot be too much.
 For though we owe God reverence everywhere;
 Yet in the Church it best becomes us there;
 When we participate most of his Grace,
 O, then, and there, shew manners in that place.
 The Saints in Heav'n doe kneele, and praise Gods name,
 And Saints on earth must likewise doe the same.

Private men
 must not frame
 what worship
 they will.

Exod. 32. 6.
 1 Kings 6. 23.

O come

(11)

O come let's sing unto the Lord, rejoyce
In our salvations strength, our hearts and voyce ;
Let us (with thanks) before his face appeare,
And shew (in him) with Psalmes our Gladnesse there :
O, come, let's worship, fall, and kneele before
The Lord our maker, let us him adore.

Psal. 95.

This doctrine David to the Church did teach,
Which (from those times to these) all good men preach.

Only a new fantastick upstart Troope
Of proud contentious spirits, scorne to stoope.
I have shewd proofes, and more I will produce,
How men are bound unto this reverent use.

St. Paul repeats the places I have shewd,
That every knee shall to the Lord be bowd;
For there's no other name else under Heaven,
But Iesus name, by whom Salvation's given.

Rom. 14. 11.

Th' Apostle kneel'd, and told th' Ephesians why,
To pray that Grace their faith might fructifie.

Acts 4. 12.

Eph. 3. 14.

In Iesus blessed name, our soules releife
And life eternall doth consist in chiefe.

Ioh. 20. 31.

In all we say or doe, we still must frame
To say and doe (with thanks) in Iesus name ;
Beleevers in this name, with faith most steady
Are sav'd, and unbeleevers damn'd already.

Coloss. 3. 17.

Ioh. 3. 18.

This name alone was the Apostle's ayde
To dispossesse the devill from the mayd;
That from this name no bonds should make him flye,

Acts 16. 18.

And for this name he willingly would dye.

Acts 21. 13.

Full of such proofes as these the Scriptures are,
Which to all people plainly doth declare
That 'tis th' Almightyes Mandate and decree,
That all, at Iesus name, shall bend the knee.

And in all ages, till these times and dayes,
The Churches practice it hath been alwayes ;
And that (amongst us) this duty is not new,
But Queene *Elizabeths* Injunctions view :
Or else King *James* his eighteenth Canon read ;
There (by Authority) 'tis published.

Archbishop *Whitgift* if you please to note
In's Book, which he 'gainst master *Cartwright* wrote,
Maintaines, that all men must this duty doe ;
(Imprinted, page, seaven hundred forty two.)

And learned *Hooker* doth the same defend,
In that rare Tract and Treatise which he pend,
Ecclesiastick Polity instil'd ;

The true use there, of Kneeling is compil'd,
So absolute, acute, and exquisite ;

That all the Christian world approveth it.

Those unkneeling saucy Separatists

Are often falsly called *Calvinists* :

For master *Calvin's* flat against their side ;

And they are all from his directions wide :

He (in his *Institutions*) doth allow

At *Iesus* name, that every Knee shall bowe ;

Those that will read, may (in five places) finde.

How *Calvin* clearely hath declar'd his minde.

Madde Innovaters, in their Consultations

Doe nothing but cry out 'gainst Innovations ;

Like he that rob'd himselfe, and by and by

Cry'd *theeves, theeves*, and persude with Hue and Cry.

So these men have new fashion'd fangles found,

Which have from Scripture or the Church no ground ;

Whilst we in our Church Governement doe hold

Not any thing but what's authentique old:

Yet

Injunct. 52.

Lib. 5. §. 50.

Page 148.

Calvins Insti-
tutions lib. 1.

cap 13. §. 24.

lib. 2. c. 11. §. 12

lib. 2. c. 14. §. 3.

lib. 2. c. 15. §. 5.

lib. 3. c. 5. in all

these places

Calvins plain

for the reve-

rend use and

practice of

this duty.

Yet vile Impuritans revile the State
 And Church; when they themselves doe innovate.
 Sure they are Ignorants or Hypocrites
 That are inspir'd with these unholy fits;
 And with a heav'd-up hand, and white of eye,
 They'le doe a man a mischief zealously,
 And on religious points will stand most stoutly,
 But in conclusion cozen men devoutly.
 These peoples braines are stuf with froath and bubbles,
 Their concord's discord, and their peace is troubles.
 He that can measure smoake, or weigh the wind,
 Or to the Peace the restlesse Ocean bind;
 Number the *Starres*, or *Sands* on *Neptunes* bounds;
 Or take great *Whales* at Sea, with hunting hounds;
 Make *Mountaines* swim, stop *Rivers* in their source,
 Or stay the *Sunne* in his *Diurnall* course:
 He that can doe all these, hath power and skill
 To fix these fellowes stedfast in their will.
 These are our *Church* and *Ceremony* haters,
 That love to fish in foule and troubled waters;
 Swift in defame, their reason is their will,
 And Will shall be their reason, they say still.
 To end this point, they are a sort of youths,
 Whose judgements still are farthest off from truths.
 But He that in the Heavens doth reside,
 Doth see their malice, and their plots deride;
 And though they rave and raile, our State shall stand
 Supported only, by th' *Almighties* hand.
 And through the venom'd vapours of their spight,
 Our *Churches* Government shall shine more bright.
 Their errors have beene answer'd, quash'd and quell'd,
 And often (by grave learned men) repell'd

Their causes have beene canvas'd and disputed
 By *Scripturas, Councils, Fathers*, all confuted,
Ecclesiastick Canons, Statutes, Lawes,
Decrees, Sense, Reason, all against their Cause;
 All *Institutions, Orders, Decencie*,
 And Ancient Custome tells them all, they Lye.
 But all these they esteeme at slender rate,
 For they have vow'd still to be obstinate.
 They have beene refeld by wise-men, grave, and good,
 And learn'd, and still all these they have withstood;
 Therefore they are unworthy of Reply
 From wise men, but from such poore fooles as I,
 To Answer their poore cavils, they are such,
 A *Sculler's* fitter than a *Scholler* much.
 I know two Enemies Gods *Church* resists
 (The *Papists*, and *Schismaticque Separatists*)
 And Shee (alas) like *Christ* betweene two Theeves,
 Prays daily for their Pardons and Repreeves.
 For why? Betwixt the *Romane Monarchie*,
 And the severe *Geneva Anarchie*,
 Our *Church* disperseth her resplendent Beames,
 As blessed Verrue is 'twixt two extreames.
 For whilst Shee hath a biding in this world,
 From Wrong to Injury Shee's daily hurl'd,
 From *Scylla* to *Charibdis*, flung and tost,
 And (did not grace preserve her) shee were lost.
 And yet Both those, that thus doe her oppose
 (One 'gainst the other) are inveterate foes,
 Yet both agreed, maliciously entic't,
 Like *Herod* joyn'd with *Pilate* to kill *Christ*.
 'Twas our finnes kill'd him (as my faith avowes)
 And shall we rend and teare his sacred *Sponse*?

(The Church I meane) Oimpious share of shames!

Unworthy are all such of *Christian* names.

The Ceremonies of our Church are three,

Which neat, and decent, and convenient bee:

Kneeling was one, which I have treated on;

The other two I le not be long upon.

The *Crosse* in *Baptisme*, (that most *Christian* Signe)

'Gainst which these seeming *Christians* doe repine.

About some seven and thirty yeares agoe,

When blest King *James* did grace Great Britains Throne,

The first yeare over *England* that he reign'd,

Canons and *Constitutions* were ordain'd,

Wherein this Ceremony they derive

From the true Church that is call'd *Primitive*:

For then the *Ethnicks*, and the faithlesse *Jewes*

Did both th' *Apostles*, and the rest abuse,

Because they did beleeve and preach *Christ* dy'd

And suffering on a *Crosse*, was crucifi'd

'Mongst mis-beleev'ers; all *Christians* were then

Derided and esteem'd the scorn of men;

The *Christians* (deeming all the world as dross)

To expresse their constant faith, profess the *Crosse*.

The *Jewes* did mock the *Christians*; and againe,

The *Christians* gloried in the *Jewes* disdain;

The scorn of men, not daunted them awhit,

The *Crosse* (their comfort) they rejoyc'd in it,

They lov'd the *Crosse*, and triumph'd in the same,

And (for the *Crosse*) were never fear'd with shame.

Since then the *Greeke* and *Latine* Church combine

With great applause, and one consent of minde,

That (at *Baptizings*) every Church and Nation

Should Signe all Christned in each Congregation

With

Canon and
Constitution
Ecclesiastical
30, Anno prim
Jacobi 1603.

With that most Christian Badge, to shew that we
 From world, flesh, fiend, and sinfull lusts must flee,
 And under our Redeemers Banner fight
 'Gainst sinne, the Devill, and the worlds delight.
 These reasons plainly doe demonstrate this;
 This Ceremony now, no new thing is,
 Nor yet from *Rome* did first admittance win,
 For from th' Apostles times it did begin;
 Yet had it come from *Rome*, the *Roman* faith
 Was * Famous through the world, th' Apostle faith;
 And those that will have nothing that was there,
 Must neither have *Gods Church*, his Grace, nor feare.
 The Romish Church was Right, for many yeares,
 Till ('mongst their wheat) the Envious man sow'd tares:
 Wherefore we first began to leave her quire,
 When shee began to mingle wrong with right.
 Shee parted not from us, but we from her,
 And we left her in all that she did erre:
 As farre as shee leaves *Christ*, 'tis good that we
 Should so farre from her Errors sundred be;
 The Romane Church was Right; but superstition
 Hath made her Vwrong, and altered her condition:
 Her Errors (not her Essence) we oppose,
 With prayers and teares we doe resist our foes;
 And they allow our Service and our Prayers
 Are good, and that we leave much good of theirs;
 But let them keep what's good: Let us be glad
 That we have left them (only) in what's bad.
 And for the signe o'th *Crosse*, no man that lives
 Doth think it vertue unto *Baptisme* gives;
 'Tis but a Ceremony (us'd of old)
 Which signes *Christs* sheepe and lambes into his fold;

All

All Emperours and Kings, who Christ professe,
 All Potentates and Princes (great or lesse)
 Their *Hatchments*, *Armes*, *Escacheons*, every one,
 The figure of the *Crosse* is formed on;
 Their *Banners*, *Ensignes*, *Flags*, and golden *Crownes*,
 The *Crosse's* figures fix'd for their *Renownes*:
 And by the *Ball* and *Crosse*, the world may see,
 That underneath the *Crosse* the world must be,
 And by the *Crosse* they shew (by signes externall)
 The *Christian Faith* (professed) is supornall;
 All *Christian Coyne*s doe, likewise *Crosses* beare,
 (But those put not our *Puritans* in feare)
 The sight of those, to them are much delicious,
 They only unto such are superstitious,
 They love them, with such zeale and verity,
 They never part with them in charity.
 The *Crosse's* use prov'd since th' *Apostles* time,
 Through th' ancient practise of the *Church* call'd *Prime*,
 And in the raigne of th' Emperour *Constantine*,
 All *Christians* that were baptiz'd, had this *Signe*,
 And that from thence unto these very dayes;
 This Ceremony hath been us'd alwayes,
 By *Christians* through all *Christendome* so grac'd,
 So long a time with great regard embrac'd,
 Shall any proud *Scismaticke*, impure crew,
 Dare offer to suppress, or call it new?
 It addes no vertue to the *Sacrament*,
 Nor is it us'd for any such intent;
 For after *Baptisme*s done, our *Church* doth use
 To signe with th' *Crosse* (which *Tranglers* doe abuse)
 Thus 'tis a decent and indifferent thing,
 And from it doth no superstition spring,

Yet not so' indifferent any should withstand it;
It must be; for the King and Church command it;

Rom. 13.1.2.

Th' Almightie doth the Higher Powers ordaine;
And Kings beare not the sword for nought, in vaine:

And seeing this command is just and good,

It neither ought, nor must not be withstood;

All power proceeds from God, therefore submit,

And scape Gods judgement in obeying it.

We must not dare to conster, mould, or fashion

2 Pet. 1.20.

The Scriptures to each mans interpretation;

2 Pet. 3.16.

And surely, the *unlearned and unstable,*

To understand hard Scriptures are unable.

Isay 55.8 9.

The Lords thoughts, and his wayes, are his, not ours,

And high as Heaven from Earth, above our powers.

Where God commands, weake men must not dispute,

We ought to
obey the King
in love, for
conscience
sake, especially
in such of his
commands as
are not contra-
ry to Gods
word.

And where they understand not, there be mute.

Then, as the King is Gods Lievetenant here,

Obey in conscience, not in slavish feare,

And as the Church and State, with paines and cares

Ordain'd good *Laws* obey'd for many yeares.

What bold audacious spirits then are they

That King, Church, State and *Laws* thus disobey?

Ten millions of their braines can ne're devise

A book so good as that which they despise;

(The Common Prayer I meane) if they should sit

Ten thousand yeares, with all their Art and witt,

They would prove *Coxcombs* all, and in the end,

Leave it as 'tis, too good for them to mend.

These are the Crew that under faire pretences,

By flattery cause division and offences,

Rom. 16.17.18.

These serve not the Lord Iesus Christ a jot,

They are their bellies servants (well I wot)

With

with adulating speech, and faire deceit;
 They doe the hearts of simple people cheat;
 Contentious men that doe contention crave;
 We, nor the Church of God such custome have:
 And thus to these crosse men I have declar'd
 How much of old the Crosse was in regard,
 And though the Papists use it with abuse,
 That cannot take away the lawfull use;
 For though a golden Idoll be a curse,
 That makes not God (well us'd) to be the worse.
 Materiall Crosses made of wood or stone,
 (Through zeale) most of them are cast downe and gone,
 From age to age, the Sires to their succession;
 Those Crosses stood t' expresse our faiths profession;
 But when th' abuse of them began to grow,
 That to those Crosses Sotts would creepe or bow,
 For this cause (chiefly) they were overthrowne,
 Abus'd from their first use, were beaten downe;
 But our Crosse us'd in Baptisme, still hath beene
 A signe invisible, yet never seene:
 Nor doth it on the Infants face appeare
 That ever any Crosse was figur'd there.
 Then what madde men are those, that beare such spleene
 Against a thing, not to be felt, or seene,
 Yet heard (though hardly to be understood)
 By many of the perverse brotherhood?
 For of their constant faith we may despaire
 Who are affraid of shaddowes in the ayre.
 And thus much for the Crosse may well suffice
 To give content to all, except precise.
 Now, for the Surplice, which is third and last
 Of Ceremonies, which make fooles agast:

Cor. II.

Some 12 y
 since at Te
 bury in Gl
 sterhire, a
 cise Chure
 warden pu
 downe a cr
 of stone
 caused a h
 trough to
 made of
 top of it;
 his hogs al
 mad and d
 and he
 his whole
 mily came
 denly to
 chances or
 timely end

Such as doe prize it as a ragge of Rome,
 An issue of the Whore of Babels wombe;
 Such as doe hold it (for their Sect) more meete
 To suffer penance in a milk-white sheete,
 And think it better doth affect their sight,
 Than in the Church to see a Surplice white.
 These *Amsterdamnable* opinions runne,
 As fierce as pellets from an Elder-gunne;
 Their witt's lesse than their reverend beards by halfe,
 And each of them as wise as *Walthams* calfe,
 And wisdom is as thick amongst the rout
 As *water-grenoll* when the *Oate-meale's* out.
 Yet they are wise enough, with tooth and nayle,
 To libell, and talke nonsense, rave, and rayle,
 And with a scandalous and vile intent,
 To cast contempt upon all government;
 Now, for an answer to their cavilling,
 (Who are indeed not worth the answering)
 Note, what high names the *Holy Ghost* hath pend,
 To honour such as on his Church attend;
 For their great dignity he doth afford
 To call them *Angels*, in his sacred word;
 To th' *Angel* of the Church of *Ephesus*,
 Of *Smyrna*, *Sardis*, and of *Pergamus*,
 Of *Thyatira*, *Philadelphia*,
 And of the (luke-warne) *Laodicea*;
 To these seaven Ministers *St. Iohn* did write,
 And gave them each an *Angels* Epithite;
 And heavenly *Angels* often did appeare,
 In vestures white as snow, bright, pure and cleare:
 Which doth denote that Church-men ought to be
 In Doctrine sound, and in integrity,

Angelical:

Angelical, white, cleane and cleare, unspotted,
 Wherefore the *Surplice* was to them allotted
 To be an Emblem of pure Sanctitie,
 And for distinction of their qualitie;
 Whereby, the ministeriall function may
 Be knowne, and well distinguisht from the Lay.
 And as on *white* a spot is soonest scene,
 So with Gods Ministers it still hath beene;
 A Lay-mans crimes like little Glo-wormes glow,
 A Church-man's like prodigious Comets show;
 Therefore the *Surplice* was, on good pretence,
 Giv'n as a Robe of spotlesse Innocence,
 To shew (that though all men are sinfull, fraile)
 Pastors should be most cautious how they faile;
 Because so many looke on them and prie,
 And to their conversations have an eye.
 The *Surplice* came from *Rome*, I dare confesse,
 (What tho, 'tis not to be esteem'd the lesse)
 Nay more, it was *Romes* Bishop did ordaine it,
 And yet that not a jot at all doth staine it.
 Pope *Stephen* liv'd, as by Record appeares,
 Since Christ, two hundred, fiftie and two yeares;
 And as his Name was *Steven*, so his fate
 Was, that he did Saint *Stephen* imitate.
 When *Decius* was the *Romane* Emperour,
 That Pope dy'd by that Pagan Tyrants power;
 He (for his Saviour) suffered Martyrdom,
 And he ordain'd the *Surplice* first in *Rome*.
 Thus, when the Church was in her prime perfection,
 This vestment was ordain'd by good direction.

This Pope *Stephen* was a glorious Martyr, beheaded by *Decius* the 29. Emperor from *Julius Caesar*, of which 29 only 16 did reigne but 45 yeares of 252 yeares time after Christ. And in those times many Popes were put to death by those Tyrants, because they would not deny their Christian faith.

For order, ornament, and decencie,
And not for perverse Non-conformitie.

There were no Brethren then so out of frame

To think cleane linnen was the Churches shame;

Revel. 6. 11. & No, they beleev'd *That long white Robes in Heaven*
7. 9.

To th'everlasting blessed should be given;

Revel. 15. 8. And in that place sev'n Angels did appeare,

And they all pure white linnen Robes did weare;

Pure, fine, white shining linnen dorh expresse

The Saints most ever happie blessednesse:

And at the Marriage of the *Lambe*'tis said

Revel. 19. 8. The Church (*Christs Spouse*) in white shall be array'd.

And when our Saviour (graciously) did shew

Matth. 17. 2, 3. His Glory, to *John, James, and Peters* view;

His face shin'd as the *Sunne*, his cloaths as white

As was the radiant luster of the light:

Yea, very white as *Snow*, and that no *Fuller*

Mar. 9. 3, 4. Upon the earth can make so white a colour;

And therefore with our glorious Blest *Messias*

Luke 9. 29. Appear'd two good men, *Moses* and *Elias*.

Thus spotlesse Innocence, Immaculate,

In most purewhite was scene in glorious State.

Thus Angels, Saints, and blest immortall Spirits

(Who are where all true happinesse inherits)

And Christ, when he his three Disciples led

To *Tabor's Mount*, and was Transfigured,

They all wore *Linneen white*, (or like the same)

They did themselves in their appearance frame;

The Saints wore white, as figures mysticall,

Christ as a glorious Robe Majesticall.

Which

Which shewes Gods Ministers (in Imitation)
 May weare a *Surplice* in the Congregation;
 For men (on Earth) are in the best estate,
 Who doe the Saints in Heaven most imitate:
 These Ceremonies (Three) are prov'd to be
 Past fiftene hundred yeares Antiquitie:
 And they that murmur, prate, and call them New,
 Are *Corahs*, *Dathans*, and *Abirams* crew.
 'Tis falsely call'd Religion that doth cause
 Men to resist *God's*, *King's*, and *Churches* Lawes,
 They being all from *Gods* decree deriv'd
 So long us'd, with such charge and care contriv'd,
 So Tolerable to be undergone,
 So necessary, easie to be done,
 So reverend (in their use) discreet, and neat,
 Most decent (as I did before repeat)
 That they who 'gainst them doe revile and brawle,
 Are (in their fiery zeale) *Tophetically*;
 'Tis not Religion, 'Tis Divillitic
 To oppose the King, 'Tis bad Divinitie:
 And what a fine Church were we like to have
 If these companions had what they would crave
 Yet not to wrong their learning in a letter,
 'Tis knowne, no men can raile or libell better,
 As if th'had learp'd of *Oyster-wives* to prate
 At th'Universitie of *Bellinfgate*.
Cain sacrific'd, and *Iesabel* did fast,
 Prince *Absolom* some silly fooles embrac'd,
 So *Iudas* kis'd when as to kill he meant,
 So *Pilate* wash'd, yet was corruptly bent,

So

So *Ananias* brought his feigned gift,
 So *Satan* alleag'd Scripture for a shift:
 These were all Hypocrites, and so are you,
 Pretending Truths, intending nothing true:
 Whose glazen Arguments will bide no hammer,
 For they are but bad Logick, and worse Grammar.
 Their suppositions, false mistrusts and doubts
 They prove with nothing else but lyes and flouts.
 A Good cause may be spoil'd, and quite disgrac'd
 By indiscretion, and by words misplac'd:
 But these mens causes being bad, their course
 And filthy language makes it much the worse.
 And these sweet Rules and Grounds they doe professe
 As mighty *Maxims* of their holinesse.
 Such men, who in authority are great,
 With Envie still are round about be-seet:
 They are not only blam'd for doing ill,
 Put for not doing all that all men will.
 Their honours are so mixt with toyles and cares
 Which oft (before old Age) doth bring gray haire;
 Their broken sleepes make us more soundly sleepe,
 Their unrest doth in rest and peace us keepe,
 And whilst the Peasant takes his sweet repose,
 The Peere is round beset with cares and woes.
 No labour's like the labour of the Minde,
 And Kings rich Crownes with pricking Thorns are linde.
 Shall we be disobedient then to such,
 Who for our peace disturbed are so much?
 Shall Hell-hounds dare aspersions base to fling
 Gainst those that thus serve on the Church and King?

No;

(25)

No; let's implore th'*Eternall Majestie*,
To guide and guard their true integritie.
To draw to end, kind brethren, take advice,
In things indifferent be not over-nice,
Presume not to binde *Princes Wills* to yours;
Love, and seeke Peace, obey superiour powers;
Stand to the *Faith*, doe more good *workes* I pray,
And serve not *God* the cleane contrary way.
And now my pen in Quiet shall Remaine,
Except some mad-men Rouse it up againe.

FINIS.

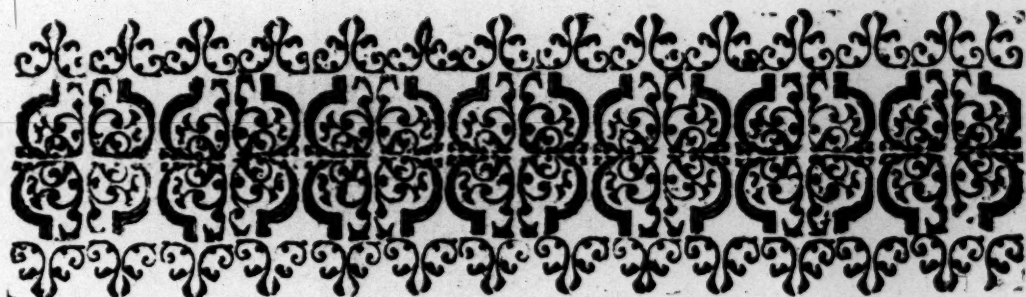
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Not let's implore the Fates
To guide and guard their true integrity
To draw to end kind brethren take the
In things indifferent be not over-nice
Presume not to binde Fates Will to yours;
Love and seek Peace, obey superior powers;
Stand to the Faith, doe more good what I pray
And serve not the crosse contrary way
And now my pen in Quill shall be running
Except some mad-men loose it up againe.

FINIS

F
Fr
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An
Go



Lenvoy, or Postscript.

F*rom wronging of my King, from State reviling,
From Libels writing or in Print compiling :
From troubling of my coxcombe, braines, or mazzard,
From putting myestate or eares in hazzard :
From seeking things that are beyond my reach ;
From dreaming I could all the Clergie teach ;
From Pride, Vain-glory, and Hypocrisie,
From striving to obtaine a Pillory,
And from deserving of the triple Tree,
Good Lord of Heaven and Earth deliver mee.*

